



Shaikh-e-Tariqat Ameer-e-Ahl-e-Sunnat Founder
of Dawat-e-Islami Hazrat e Allama Moulana

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Booklet No: 57

Cure for Anger

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CURE FOR ANGER

غصه کا علاج

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

CURE FOR ANGER¹

*No matter how lazy Satan makes you feel, read this booklet
completely.*

Benefit of Durūd Sharīf

Nabī-e-Raḥmat, Shafī'-e-Ummat, Shahānshāh-e-Nubūwat, Tājdār-e-Risālat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Last night I witnessed a strange scene. I saw one person from my nation who was crossing the bridge (Ṣirāt) by dragging himself and by crawling on his knees. Suddenly, the peace and blessings that he sent on me arrived and made him stand up straight on the bridge to the extent that he crossed the bridge walking." (*Al Mu'jamul Kabīr*, V25, P281-282, Ḥadīṣ 39, *Dār Iḥyā-ut-Turāṣ-ul-'Arabī Beirut*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ This bayān was performed by Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُ الْعَالِيَةِ in the 3 days Ijtimā' of Da'wat-e-Islāmī in Madīnāh-tul-Aūliyā, Ahmadabad, India on the 24th, 25th and 26th of Rajab-ul-Murajjab 1419ah. It is being presented with necessary changes.

Satan's three traps

Sayyidunā Faqīh̄ Abu Laiš Samarqandī رَحِمَهُ اللهُ عَلَيْهِ narrates in Tanbīh-ul-Ghāfilīn: “Sayyidunā Wahb bin Munabbih̄ رَحِمَهُ اللهُ عَلَيْهِ narrates: A pious man from the children of Israel went somewhere once. On the way, at one spot, a stone plateau fell from the top, close to his head. He started the Zikr of Allāh عَزَّوَجَلَّ and it moved away from him. Scary beasts and lions then started to appear in front of him, but he did not panic and continued with the Zikr of Allāh عَزَّوَجَلَّ. When the pious man started his Ṣalāh, a snake wrapped itself around his foot, and crawled over his body, so much so that it reached his head. When the pious man intended to prostrate, the snake would wrap itself around his face. When he would bow his head to prostrate, the snake would open its mouth as if to bite his forehead, but the pious man would remove him and successfully prostrate. When he finished praying, Satan openly came in front of him and said, “I was the one who was doing all this. You have a lot of courage. I’m quite impressed by you. Therefore, I have decided that I won’t ever whisper (my) evil to you. Please be my friend.” The pious man from the Children of Israel refuted this attack of Satan also and said, “You tried to scare me but اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I didn’t get scared. I will never be your friend.” Satan said, “Okay, ask me the states of your family after you and what will they go through.” The pious man said, “I do not need to ask you.” Satan then said, “At least ask me how I deceive people.” The man said, “Yes, tell me that.” Satan said, I have three traps:

1. Love of money,
2. Anger and
3. Intoxication.

Explaining all three of these, he said, “When I cast the net of love of money on someone, he gets stuck in the web of wealth. I keep reminding him that you have very little money. This way he gets engrossed in the love of money and even refrains from spending on obligatory matters and even gets attracted to other people’s money... and this way he gets entrapped in the love of money and falls into sin. When someone falls in my trap of anger, I play with him and toss him around in my group of Satan’s in the same way that children play with a ball. An angry person, regardless of his high status or knowledge, even if he can resurrect the dead with his prayers, I’m never upset with him. I always hope that some day he will lose control in a burst of anger and say something that will destroy his hereafter. As for intoxication, the person who falls in this trap, the drunk (or drug addict), I take him by the ear towards evil the way a shepherd takes a sheep.” In this way, Satan explained that the person, who gets angry a lot, is played with in the same way that children play with a ball. That is why the person who gets angry should resort to patience so that he doesn’t become a prisoner to Satan and waste his good deeds.” *(Tanbīh-ul-Ghāfilīn, P110, Peshawar)*

A lot of people will enter Hell due to Anger

Dear Islamic brothers! In the conversation with this pious man, Satan informed him that he plays with an angry person in the

same way that children play with a ball. Therefore, it is necessary to treat anger. Satan should not be able to destroy our good deeds due to anger.

Hujja-tul-Islam Imām Muḥammad Ghazālī رَحْمَةُ اللهِ عَلَيْهِ says in his book *Kīmīyā-e-Sa'ādat*, “Treating anger, and in this context working hard and forbearing and persevering is obligatory (Farḍ).” (*Kīmīyā-e-Sa'ādat*, V2, P601, *Intishārāt-e-Ganjīnāh Tehran, Iran*)

Sayyidunā Ḥasan Baṣrī رَحْمَةُ اللهِ عَلَيْهِ said, “Oh man! You jump a lot in anger. What if this jump launches you into Hell?!” (*Iḥyā-ul-'Ulūm*, V3, P205, *Dār Ṣādir, Beirut*)

Definition of Anger

The famous Mufasssir, Muftī Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ says, “Anger is that instinct of one’s self that compels him to avenge another person or drive him away.” (*Mirāḥ -tul-Manājīḥ*, V6, P655, *Zia-al-Qurān Publications, Lahore*)

Sixteen bad deeds that are created due to Anger

A lot of bad deeds are created due to anger which are extremely destructive for the Hereafter, such as:

1. Envy,
2. Backbiting,
3. Tale-bearing,
4. Holding grudges,

5. Breaking ties,
6. Lying,
7. Insulting and disrespecting other's honour,
8. Considering someone to be inferior,
9. Using profanity and foul language,
10. Arrogance,
11. Violence,
12. Mocking others,
13. Losing compassion,
14. Selfishness,
15. Expressing happiness at another person's loss,
16. Being ungrateful.

Indeed, if someone is angry, he feels happy when the person he is angry at suffers a loss. If the person is in distress, this person feels happy, he forgets all the favours of the person he is angry with and breaks ties with him. Some people hide their anger in their heart and it doesn't leave their hearts for years and due to this reason they do not participate in gatherings of joy or sadness. The anger of people who seem to be pious becomes apparent by the fact that they no longer do any favours for the person they're angry with like they did before. They don't treat

them compassionately. If the person they're angry with organises a religious gathering, they do not attend merely to satisfy their egos. Some relatives are such that no matter how much a person treats them nicely, they never come on the right track. But we shouldn't be upset or lose hope. It is stated in Jami'-uṣ-Ṣaghīr “صِلْ مَنْ قَطَعَكَ” (Reattach ties with the one who severs it). (*Jami'-uṣ-Ṣaghīr-lis-Suyūfī, P309, Hadīṣ 5004*)

Maūlānā Jalāl-ud-Dīn Rūmī رَحْمَةُ اللهِ عَلَيْهِ states:

تو برائے وصل کردن آمدی
نے برائے فصل کردن آمدی

Meaning

You have come here to create bonds not to break them

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Practical solution for treating Anger

Dear Islamic Brothers! Anger can practically be treated by a person making himself aware of the reward the control of anger and persevering. Whenever someone gets angry, he should ponder over these rewards and try to control his anger. It is stated in *Ṣaḥīḥ Bukhārī* that one man presented himself to the Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and request the “Yā Rasūl-Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Advice me (command me something).”

Rasūlullāh ﷺ replied, “Refrain from anger!” He asked the same question a few times and every time the Rasūlullāh ﷺ gave the same reply, “Refrain from anger.” (*Ṣaḥīḥ Bukhārī, V4, P131, Ḥadīṣ 6116*)

Glad tidings of Heaven

Sayyidunā Abu Dardāḥ رَضِيَ اللهُ عَنْهُ states, I request, “Yā Rasūl-Allāh ﷺ! Tell me a deed that will take me to Heaven.” The beloved Rasūl of Allāh ﷺ replied, “لَا تَغْضَبْ وَلَكِ الْجَنَّةُ” (*Avoid getting angry and Heaven is for you!*) (*Majma’-uz-Zawāid, V8, P134, Ḥadīṣ 12990, Dar-ul-Fikr, Beirut*)

Who is Strong?

It is stated in Ṣaḥīḥ Bukhārī, “The strong person is not the one who can put down his opponent, but the one who can control his anger.” (*Ṣaḥīḥ Bukhārī, V4, P130, Ḥadīṣ 6114, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut*)

Reward of Swallowing Anger

It is stated in Kanz-ul-‘Ummāl, Sulṭān-e-Makkah-tul-Mukarramah, Tājdār-e-Madīnah-tul-Munawwarah ﷺ has stated, the meaning of which is, “The one who control his anger, even though he could have taken revenge, on the Day of Judgment, Allāh عَزَّوَجَلَّ will sanctify his heart with His (Allāh عَزَّوَجَلَّ) Divine pleasure. (*Kanz-ul-‘Ummāl, V3, P163, Ḥadīṣ 716, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut*) Another cure for anger is that when someone gets angry,

he should remember the practices of the pious slaves of Allāh عَزَّوَجَلَّ and what they used to do.

7 faiths Enlightening Narrations

1. In Kīmīyā-e-Sa'ādat, Ḥujja-tul-Islam, Imām Muḥammad Ghazālī رَحِمَهُ اللهُ عَلَيْهِ states: A person talked in a bad way to Amīr-ul-Mūminīn Sayyidunā 'Umar bin 'Abdul 'Azīz رَضِيَ اللهُ عَنْهُ. He رَضِيَ اللهُ عَنْهُ bowed his head and said, "Do you want me to be angry so that Satan will entangle me in arrogance of my power and I may exercise injustice on you, and on the Day of Judgment you will seek recompense for it from me? It just won't happen!" He رَضِيَ اللهُ عَنْهُ said that and remained silent. *(Kīmīyā-e-Sa'ādat V2, P597, Intishārāt-e-Ganjīnāh Tehran, Iran)*
2. A person swore at Sayyidunā Salmān Farsi رَضِيَ اللهُ عَنْهُ. He رَضِيَ اللهُ عَنْهُ replied, "If on the Day of Judgment, my scale of sinful deeds is heavier than that of my good deeds, then I am worse than what you have called me. If it is lighter, then I do not care what you just called me." *(Ittiḥāfussādat-il-Muttaqīn, V9, P416, Dār-ul-Kutub-ul-'Ilmiyyah, Beirut)]*
3. A person swore at Sayyidunā Shaykh Rabī' bin Khašīm رَضِيَ اللهُ عَنْهُ. He رَضِيَ اللهُ عَنْهُ said, "Allāh عَزَّوَجَلَّ has heard what you said. There is a distance between me and Heaven and I'm busy trying to cover it. If I am successful in covering that distance, then I do not care what you said! If I am unsuccessful, then your curse isn't enough for me." *(ibid)*

4. A person swore at Amīr-ul-Mūminin Sayyidunā Abu Bakr Ṣiddīq رَضِيَ اللهُ عَنْهُ. He replied, “I also have other faults like this, which Allāh عَزَّوَجَلَّ has concealed from you.” (*Iḥyā-ul-‘Ulūm, V3, P212, Dār Ṣādir, Beirut*)
5. A person swore at Sayyidunā Sha’abī رَحِمَهُ اللهُ عَلَيْهِ. He رَحِمَهُ اللهُ عَلَيْهِ replied, “If you have stated the truth, may Allāh عَزَّوَجَلَّ forgive me and if you lied, may Allāh عَزَّوَجَلَّ forgive you.” (*Iḥyā-ul-‘Ulūm, V3, P212, Dār Ṣādir, Beirut*)
6. Someone told Sayyidunā Fuḍāil bin ‘Ayyād رَضِيَ اللهُ عَنْهُ that someone was talking bad about him. He رَضِيَ اللهُ عَنْهُ replied, “I swear by Allāh عَزَّوَجَلَّ, I will upset Satan.” He then did Du‘ā, “Yā Allāh عَزَّوَجَلَّ! Whatever that person said regarding me, if I possess those faults then forgive me and guide me and if that person made false accusations against me, bless him with your forgiveness.”
7. A person was openly and blatantly speaking badly about Sayyidunā Bakr bin ‘Abdullāh Muznī رَحِمَهُ اللهُ عَلَيْهِ and he رَحِمَهُ اللهُ عَلَيْهِ was not saying anything in retaliation. He رَحِمَهُ اللهُ عَلَيْهِ was asked why he was not saying anything. He رَحِمَهُ اللهُ عَلَيْهِ replied, “I am not aware of any of his bad habits to speak ill of him. Why should I indulge in a major sin by slandering him?!”

سُبْحَانَ اللهِ عَزَّوَجَلَّ! These pious slaves of Allāh عَزَّوَجَلَّ were such excellent people and with what excellence they used to control their anger. They knew that getting angry and retaliating at their opponent for the sake of their egos is a futile exercise.

If you get angry at someone then control it in the following Manner

The destruction caused by anger should also be known because anger breeds violence, causes rifts between brothers, divorce between a husband and wife, hatred amongst people and death and destruction.

If someone gets angry and feels like violence and causing damage to property, he should tell himself: Even if I have some strength over others, Allāh عَزَّوَجَلَّ is infinitely stronger than that over me. If in a burst of anger I break someone's heart or commit injustice against them, then on the Day of Judgment, how will I escape the wrath of Allāh عَزَّوَجَلَّ?

A Slave was late

Nabī-e-Raḥmat, Shafi'-e-Ummat, Shahanshāh-e-Nubūwat, Tājdār-e-Risālat ﷺ once called a slave but the slave arrived late. The Sultān of Madīnah ﷺ had a Miswāk in his blessed hands. Rasūlullāh ﷺ said, "If revenge wasn't exacted on the Day of Judgment, I would have hit you with this Miswāk." (*Musnad Abu ya'lā, V6, P90, Ḥadīṣ 6892, Dār-ul-Kutub-ul-'Ilmiyyah, Beirut*)

Dear Islamic Brothers! Our Holy Prophet ﷺ never took revenge for the sake of his self. On the other hand we have the Muslim of today, where if a servant commits a minor error, people resort to cursing and swearing and even hitting them.

Remediation (Kaffārah) for hitting Someone

It is narrated in Ṣaḥīḥ Muslim that Sayyidunā Abu Mas'ūd Anṣārī رَضِيَ اللهُ عَنْهُ says: I was beating my slave and I heard a voice from behind me which said, “Oh Abu Mas'ūd! You should be aware that how much power you have over this slave; Allāh عَزَّوَجَلَّ has more power than that over you.” I looked back and it was the Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. I request Yā Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, “هُوَ حُرٌّ لِرُوحِهِ اللهُ” (He is free for earning the pleasure of Allāh عَزَّوَجَلَّ). The Sulṭān of Madīnah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said: “If you did not do this, the fire of Hell would have burned him, or said that the fire of Hell would have touched you. (Ṣaḥīḥ Muslim, P905, Ḥadīṣ 1658-35, Dār Ibn Ḥazm, Beirut)

Salvation in forgiving

Dear Islamic Brothers! Did you notice how much the blessed companions عَلَيْهِمُ الرِّضْوَانُ used to love Allāh عَزَّوَجَلَّ and His Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyidunā Abu Mas'ūd رَضِيَ اللهُ عَنْهُ, as soon as he realised our Āqā, Nabī-e-Raḥmat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was displeased at his act, not only stopped hitting the slave, but accepted his mistake and set him free. Today, people scold, taunt, shout at, hit etc. those under them without any valid Shari reason and without realising that Allāh عَزَّوَجَلَّ is stronger than them. He عَزَّوَجَلَّ is watching our injustice and aggression. Indeed, salvation lies in letting go, being kind and forgiving and persevering with those who are under our authority.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Too much salt

A man's wife put too much salt in his food and he became furious with anger but he refrained from acting on it thinking to himself, "I also commit a lot of mistakes. If I behave harshly with my wife today on her mistake, what if Allāh عَزَّوَجَلَّ is harsh with me on the Day of Judgement at my mistakes?" Therefore, he forgave his wife. After he died, someone saw him in a dream and asked him, "How did Allāh عَزَّوَجَلَّ treat you?" He replied that he was about to be tortured due to his sins but then he was told that he forgave a slave of Allāh عَزَّوَجَلَّ for adding extra salt in his food and because of that, Allāh عَزَّوَجَلَّ forgave him.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Benefit of preventing Anger

It is narrated in Ḥadīṣ that the person who prevents his anger, on the Day of Judgement, Allāh عَزَّوَجَلَّ will prevent punishing. *(Shu'abul-, V6, P315, Ḥadīṣ 8311)*

Arrival of Satan at retaliation

Dear Islamic Brothers! When someone quarrels with us or talks badly about us, staying silent is the way to our salvation, even though Satan might whisper in your ears to reply and retaliate for fear of being called a coward or that these are bad times and staying silent lets people take advantage of one etc. A Ḥadīṣ is mentioned here which you must pay careful

attention to. You will realise that when someone talks badly to you, staying silent takes you close to the mercy of Allāh ﷺ. It is narrated in Musnad-e-Imām Ahmad that a man called Sayyidunā Abu Bakr Ṣiddiq رضي الله عنه bad names in the presence of the the Holy Prophet صلى الله عليه وآله وسلم. Sayyidunā Abu Bakr Ṣiddiq رضي الله عنه replied to some of his comments in a dignified manner but the Rasūlullāh صلى الله عليه وآله وسلم got up from there and left. Sayyidunā Abu Bakr Ṣiddiq رضي الله عنه followed the Beloved Rasūl صلى الله عليه وآله وسلم and request, “Yā Rasūl-Allāh صلى الله عليه وآله وسلم! He was calling me bad names and you were present there. When I replied to him, you got up from there.” The Raḥmat-ul-Lil-’Ālamīn صلى الله عليه وآله وسلم said, “There was an angel with you who was replying to the man. When you started replying, Satan jumped in.” (Musnad Imām Ahmad bin Ḥanbal, V3, P434, Ḥadīṣ 9630)

Salvation Attained by remaining Silent

Dear Islamic Brothers! You might have said something and regretted it but chances are that you wouldn't have regretted staying silent (in anger). It is narrated in Ṭirmizī Sharīf, “He who stays silent attains salvation.” (Sunan Ṭirmizī, V4, P225, Ḥadīṣ 2509, Dār-ul-Fikr Beirut) It is said in Urdu that a silent person beats a 100.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Do Good, earn good

Sayyidunā Sheikh Sa’dī رحمه الله عليه narrates in Būstān-e-Sa’dī: A pious man never even spoke ill of his personal enemies. Whenever someone was mentioned, he used to say only something nice. After

he died, someone saw him in a dream and asked, “What has Allāh ﷻ done with you?” He رَحِمَهُ اللهُ عَلَيْهِ heard this and smiled and said in a very sweet voice, “In the world I tried not to say anything wrong about anyone. The Nakīraīn (the angels of questioning in the grave) didn’t ask me any tough questions and in this way my affair was quite good.” (*Būstān-e-Sa’dī, P144, Bāb-ul-Madīnah Karachi*)

Softness grants beauty

Dear Islamic Brothers! As you have seen, being soft hearted and persevering and forgiving earns great rewards from Allāh ﷻ. I wish we could learn to forgive those who insult us and cause harm to us. It is stated in Ṣaḥīḥ Muslim that whatever has softness in it, grants beauty to it and whatever loses its softness becomes faulty. (*Ṣaḥīḥ Muslim, P1398, Ḥadīṡ 2594, Dār Ibn Ḥazm Beirut*)

Excellence of forgiving in advance

It is stated in Iḥyā-ul-‘Ulūm that a man was supplicating to Allāh ﷻ, “Yā Allāh ﷻ! I do not have any riches to give in charity. All I have is that if any Muslim insults me, I forgive him.” The Blessed Rasūl of Allāh ﷺ received a revelation that this slave has been forgiven. (*Iḥyā-ul-‘Ulūm, V3, P219, Dar Ṣādir Beirut*)

Heavenly woman for the one who controls his anger

It is narrated in Abū Dāwūd that the one who controls his anger in spite of being able to act otherwise, on the Day of Judgment, Allāh ﷻ will call him in front of the entire

creation and say to him that he can choose and take which ever Heavenly woman he likes. (*Sunan Abī Dāwūd, V4, P325-326, Ḥadīṣ 4777, Dār Iḥyā-ut-Turāṣ-ul-'Arabī, Beirut*)

3 causes of ease in Accounting

Sayyidunā Abu Hurairah رضي الله عنه states that the person who possesses these 3 qualities, on the Day of Judgment, Allāh عَزَّوَجَلَّ will take account of his deeds in a very easy manner and will let him enter Heaven with His Divine Mercy:

1. Give to the one, who deprives you,
2. Meet the one who severs ties with you and
3. Forgive the one who oppresses you. (*Al-Mu'jam-ul- Awsaṭ, V4, P18, Ḥadīṣ 5064, Dār-ul-Kutub-ul-'Ilmiyyah Beirut*)

Patience of A'lā Ḥaḍrat رحمته الله عليه on receiving letters full of foul language

If only we could develop the will to never get angry for the sake of our selves, like the way our pious predecessor's رحمهم الله تعالى used to do so. No matter how much someone used to be cruel to them, they only used to treat people kindly. It is stated in Ḥayāt-e-A'lā Ḥaḍrat that Imām Ahmad Raza Khān رحمته الله عليه once received mail which contained some letters that were filled with foul language. His associates and followers got angry and wanted to take those people to court. Imām Aḥmad Raza رحمته الله عليه said, “First distribute land and wealth to those who have sent letters of praise then file a case against

those who spoke ill of me!” (*Hayāt -e-A'ālā Ḥaḍrat, VI, P143-144, Mulakhikhaṣan Maktaba Nabawīyah, Lahore*) Which basically means that when people don't reward those who praise them, why should they punish those who insult them?

Patience of Mālīk bin Dīnār رَحْمَةُ اللَّهِ عَلَيْهِ

Our pious predecessor's رَحْمَةُ اللَّهِ عَلَيْهِ used to persevere at the aggression of the aggressors and the tortures at the hands of the Kuffār. This narration explains it beautifully. Sayyidunā Mālīk bin Dīnār رَحْمَةُ اللَّهِ عَلَيْهِ once took a house on rent. Just adjacent to his house was the house of a Jew. The Jew due to his biasness, used to throw garbage and other impurities through the drainage he had fitted to the house of Sayyidunā Mālīk رَحْمَةُ اللَّهِ عَلَيْهِ but he رَحْمَةُ اللَّهِ عَلَيْهِ used to remain silent. One day the Jew asked, “Don't you have any complains due to all the garbage and rubbish that passes through my drainage?” Sayyidunā Mālīk رَحْمَةُ اللَّهِ عَلَيْهِ replied, “Whatever filth comes through the drainage, I sweep it up.” The Jew asked, “Despite so much trouble, don't you get angry?” Sayyidunā Mālīk bin Dīnār رَحْمَةُ اللَّهِ عَلَيْهِ said, “I do, but I ignore it, because Allāh عَزَّوَجَلَّ has said in the Qurān:

وَالكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ط وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ ج

Translation Kanz-ul-Imān

And who restrain anger and who pardon men. And virtuous people are dear to Allah عَزَّوَجَلَّ.

The Jew embraced Islam after listening to this answer.
(*Taḏkirah-tul-Aūliyā*, P51)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic Brothers! Did you notice the blessings in softness? A Jew became a Muslim after experiencing the softness of Sayyidunā Mālik bin Dīnār رَحِمَهُ اللَّهُ عَلَيْهِ.

The Pious do not even hurt Ants

One of the signs of the pious people is that in a state of anger, they do not even hurt ants let alone Muslims. Sayyidunā Ḥasan Baṣrī رَحِمَهُ اللَّهُ عَلَيْهِ states in the commentary of the verse

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ

Translation Kanz-ul-Imān

Undoubtedly, the virtuous are in bliss.

(*Pārah* 30, *Sūrah Muṭaffifīn*, 22)

That the pious are those who do not hurt even ants. (*Tafsīr Ḥasan Baṣrī*, V5, P264, *Bāb-ul-Madīnah Karachi*)

Is Anger Ḥarām?

It is wrongly said that “anger is Ḥarām”. Anger is an involuntary human emotion. It’s natural for a human to get angry. This is not the human’s mistake. However, misusing one’s anger is wrong. Sometimes anger is even necessary, for example, at times of jihad if

a person doesn't get angry, how will he fight the enemies of Allāh عَزَّوَجَلَّ !

In any case, it is not possible for a human to not get angry naturally. However, what should be done is that its impact should be turned in a different direction. For example, before being in the Madanī environment of Da'wat-e-Islāmī, a person was in bad company and used to get angry a lot and curse and swear at people or pick fights. After entering the Madanī environment of Da'wat-e-Islāmī and travelling on the Madanī Qāfilahs, the person still might retain his same instincts but the direction of the impact of his anger will be changed. Now he feels angry at the enemies of Allāh عَزَّوَجَلَّ, and His Messenger صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his blessed companions عَلَيْهِمُ الرِّضْوَان. But for the sake of his ego, no matter how cruel someone is towards him, he remains patient. He gets angry at himself saying “I won't let you commit any sins!”

All in all, the person retains his basic instinct of anger but has changed the direction of its impact.

One cause for the light of Imān entering the heart

It is stated in Ḥadīṣ that a person who control his anger despite being capable of acting on it, Allāh عَزَّوَجَلَّ will fill his heart with tranquillity and faith. (*Jami'-us- Şaghīr lis-Suyūṭī, P541, Ḥadīṣ 8997, Dār-ul-Kutub-ul-'Ilmiyyah Beirut*) Meaning if someone caused you harm and you got angry, and you could have retaliated, but just for the sake of earning the pleasure of Allāh عَزَّوَجَلَّ, you

control of your anger, Allāh عَزَّوَجَلَّ will grant you peace in your heart (mind) and fill your heart with the light of faith.

This shows that at times getting angry might be helpful, if it is in one's fate to control his anger.

Four Incantations to remove the problem of Anger

1. The one who sins due to anger should read Bismillāh (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) 21 times after every Farḍ prayer and blow on himself. At meal times, he should read it three times each and blow on the food as well as his drink.
2. Any time while walking, driving, working etc. one may utter “يَا اللَّهُ. يَا رَحْمَنُ. يَا رَحِيمُ”
3. Casually at any time, utter “يَا أَرْحَمَ الرَّاحِمِينَ”
4. Read the following verse in Arabic, 7 times every day (*Pārāḥ 4, Āal-e-Imrān, 134*):

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ط وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ ج

Thirteen cures to get rid of Anger

When you do get angry, resort to one or as many required cures from amongst these, as possible:

Cure for Anger

1. Read Ta'aw-wuḡ. (أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ)
2. Read "وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ."
3. Stay silent.
4. Make Wuḡḡ
5. Sniff water in your nose.(the way you do for Wuḡḡ)
6. If you're standing, sit down.
7. If you're seated, lie down and hug the ground.
8. Put your cheek on the ground (If you have Wuḡḡ perform Sajdah) so that you realise you're made of clay and getting angry at a slave of Allāh does not befit you. (*Ilīyā-ul-'Ulūm*, V3, P388-389)
9. Move away from the person you're getting angry at.
10. Think that if you get angry, the other person will also get angry and retaliate and one should never assume the enemy is weak.
11. If you spoke harshly to someone in a state of anger, apologise to that person in front of other and state the reason for your apology. In this way, the ego will feel belittled and insulted and the next time you're angry, you will remember this and maybe by doing this you might even get rid of anger for good.
12. Pay attention to the fact that today at the mistake of an or Denary human I'm angry and not ready to forgive him; in spite of me

also being a human and having countless mistakes. If Allāh عَزَّوَجَلَّ gets angry at me and doesn't forgive me, what will become of me?

13. If someone is cruel towards you or commits a mistake and you get angry at him for the sake of your ego, then to forgive this person is a means of earning reward. So think to yourself that when I get angry, why shouldn't I become worthy of earning reward. And what a great reward it is because it is stated in Ḥadīṣ, "An announcement will be made on the Day of Judgement that those whose rewards are with Allāh عَزَّوَجَلَّ, stand up and enter Heaven. It will be asked as to what this reward is for. It will be said, 'For those who used to forgive.' Thousands of people will stand up and enter Heaven without giving any accountability."

(Mu'jam-ul-Awsaṭ lil- Ṭabarānī, VI, P542, Ḥadīṣ 1998, Dār-ul-Fikr Beirut)

Give this Booklet to Someone Else after Reading it yourself

Distribute booklets published by Maktaba-tul-Madīnah during weddings, times of Grief, Ijtimā'āt and other such occasions and earn reward. Make it a habit of keeping booklets in your shop to give to customers for free. Give booklets to the newspaper delivery person or to children and have them distributed in your neighbourhood. Give a new booklet each time and gain reward for inviting towards good.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

When I read the booklet “Dreadful camel”

An Islamic brother from Calcutta (India) narrates, “I was very far away from the Sunnah way of living and was considered a fashionable young man. One night as I was returning home, I noticed that there was a group of people who had arrived and were wearing green Imāmāh. On further inquiry, I heard that a group of Islamic brothers from Da’wat-e-Islāmī in Bombay had arrived in the form of a Madanī Qāfilāh. Due to this, there was also going to be a Sunnah inspired Ijtimā’. I thought to myself that since these Islamic brothers had travelled so far and come to Calcutta, the least I could do was go and listen to them so I also joined the Ijtimā’. At the end of the Ijtimā’, they began to hand out booklets from Maktaba-tul-Madinah and I was lucky because a booklet was also given to me. The title of the booklet was Dreadful camel. When I arrived home, I was ready to sleep and thought that I would read the booklet tomorrow. As I went through its contents, I could not help noticing the first paragraph in the booklet which read, ‘No matter how lazy Satan makes you feel, read this booklet and **اِنْ شَاءَ اللهُ عَزَّوَجَلَّ** you will feel a Madanī transformation within yourself.’ I thought that there was no doubt that Satan was making me lazy in making me think that I should read it tomorrow and that I should instead, read the booklet right now. By Allāh **عَزَّوَجَلَّ**! In front of whom everyone will be presented on the Day of Judgement, when I began to read about the cruelty and hardship faced by the Holy Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, I began to cry. My sleep disappeared and I cried for a long time. I made the intention that the next morning I would also join the Madanī Qāfilāh. The next day I sought permission from my

parents who happily agreed and I joined the Madanī Qāfilāh for three days. The members of the Madanī Qāfilāh changed me from what I was to what I am today. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I returned as a person who was performing his Ṣalāh. I had begun to wear the green Imāmaḥ. I also began to dress in the Madanī clothing. When my mother saw me in this state, she did a lot of Du'ās for me and even my close relatives became extremely happy with me. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I am a member of the Mushāwarat in the local district at the moment and I am continuing to spread the message of Sunnah."

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic Brothers! Look at where the Madanī environment of Da'wat-e-Islāmī took this modern and fashionable youngster. We also come to realise that there are many advantages of distributing booklets printed by Maktaba-tul-Madīnah. By merely reading this one single booklet, this youngster became a member of the Madanī Qāfilāh and even began to wear a green Imāmaḥ. Therefore, please try and purchase booklets printed by Maktaba-tul-Madīnah and distribute them freely for the Īsāl-e-Šawāb of your loved ones, during Urs Sharīf, weddings, times of sadness, Ijtimā'āt and other such occasions. You can also obtain various pamphlets from Maktaba-tul-Madīnah. You should also put these booklets and pamphlets in wedding cards etc. If someone reads this booklet or pamphlet and starts to pray Ṣalāh and starts to practice upon the Sunnah, you will اِنْ شَاءَ اللهُ عَزَّوَجَلَّ be successful in both worlds.

BLESSING OF SUNNAH

Alhamdu-Lillah ﷺ the Sunnah of the Holy Prophet ﷺ is taught and learnt in the Madani environment of **Dawat-e-Islami** an international non-political propagational movement of Qur'an and Sunnah. The weekly Ijtimaa in Karachi (Pakistan) takes place every Thursday after Salaatul-Maghrib in Faizan-e-Madina, Mahallah Sodagaran, Old Sabzi Mandi. It is a Madani request that you participate in this Ijtimaa and try and spend the night in Faizan-e-Madina.

Make it a habit to travel with the lovers of the Holy Prophet ﷺ on the **Madani Qafilas** and whilst doing **Fikr-e-Madina** to fill in your **Madani In'aamaat** card daily and to hand it in to your area zimadaar within the first ten days of the new Islamic month.

In'shaa-Allah ﷺ with the blessing of this we will start acting upon the Sunnah of the Prophet ﷺ, have hatred for sins and will **safeguard our Imaan**. Every Islamic brother should make the intention that **I must try to rectify myself and the people of the whole world** In'shaa-Allah ﷺ To rectify ourselves we will act upon the **Madani In'aamaat** and to rectify the people of the whole world we will travel in the **Madani Qafilas** -In'shaa-Allah ﷺ



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